1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

462 224 hunt for a length of time, and she will be sure to have provisions and every thing else that is necessary in complete readiness, and well packed up to carry to the spot; for the man, as soon as he enters the woods, has to be looking out and about for game, and therefore cannot be encumbered with any burden; after wounding a deer, he may have to pursue it for several miles, often running it fairly down. The woman, therefore, takes charge 462 251 of the baggage, brings it to the place of encampment, and there, immediately enters on the duties of housekeeping, as if they were at home; she moreover takes pains to dry as much meat as she can, that none may be lost; she carefully puts the tallow up, assists in drying the skins, gathers as much wild hemp as possible for the [222 283] purpose of making strings, carrying bands, bags and other necessary articles, collects roots for dyeing; in short does every thing in her power to leave no care to her husband but the important one of providing meat for the family.

461 462 After all, the fatigue of the women is by no means to be compared to that of the men. Their hard and difficult employments are periodical and of short duration, while their husband's labours are constant and severe in the extreme. Were a man to take upon himself a part of his wife's duty, in addition to his own, he must necessarily sink under the load, and of course his family must suffer with him. On his exertions as a hunter, their existence depends; in order to be able to follow that rough employment with success, he must keep his limbs as supple as he can, he must avoid hard labour as much as possible, that his joints may not become stiffened, and that he may preserve the necessary strength and agility of body to enable him to pursue the chase, and bear the unavoidable hardships attendant on it; for the fatigues of hunting wear out the body and constitution far more than manual labour. Neither creeks nor rivers, whether shallow or deep, frozen or free

1:Heckewelder M-5 (ca. 1800)1819
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either pounded or mashed, is put in broad green corn blades, generally filled in with a ladle, well wrapped up, and baked in the ashes, like the other. They consider this as a very delicate morsel, but to me it is too sweet.

Their *Psindamócan* or *Tassmanáne*, as they call it, is the most nourishing and durable food made out of the Indian corn. The blue sweetish kind is the grain which they prefer for that purpose. They parch it in clean hot ashes, until it bursts, it is then sifted and cleaned, and pounded in a mortar into a kind of flour, and when they wish to make it very good, they mix some sugar with it. When wanted for use, they take about a table spoonful of this flour in their mouths, then stooping to the river or brook, drink water to it. If, however, they have a cup or other small vessel at hand, they put the flour in it and mix it with water, in the proportion of one table spoonful to a pint. At their camps they will put a small quantity in a kettle with water and let it boil down, and they will have a thick pottage. With this food, the traveller and warrior will set out on long journeys and expeditions, and as a little of it will serve them for a day, they have not a heavy load of provisions to carry. Persons who are unacquainted with this diet ought to be careful not to take too much at a time, and not to suffer themselves to be tempted too far by its flavour; more than one or two spoonfuls at most at any one time or at one meal is dangerous; for it is apt to swell in the stomach or bowels, as when heated over a fire.

Their meat they either boil, roast, or broil. Their roasting is done by running a wooden spit through the meat, sharpened at each end, which they place near the fire, and occasionally turn. They broil on clean coals, drawn off from the fire for that purpose. They often laugh at the white hunters, for baking their bread in dirty ashes, and being alike careless of cleanliness when they broil their meat. They are fond of dried venison, pounded in a mortar and dipped in bear's oil. The Delawares, Mohicans, and Shawanos are very particular in their

l:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

262 tion, adding that the hog and the bear fed on dirty things,
157 and yet we ate their meat with a good appetite. The cat, however, notwithstanding all the arguments in its favour, remained untouched, and was taken back by the old hunter and cook to its former place at his fire.

But now, Papunhank, whom we believed to be lost, and our guide, who once more had gone out, and exerted himself in vain to kill a deer, came in together. The guide had been desired as he pursued his hunt to look for our lost companion, and had the good luck to find him at the distance of five or six miles, with a fine deer that he had killed. He lost no time in bringing him back to our camp.

The sight of these two men dragging a large deer along was truly joyful to us, as well on account of the recovery of our lost friend, as of the meat that he brought. All felt the cravings of hunger, all were delighted with the certain prospect of immediate relief, yet no boisterous or extraordinary rejoicing took place, but all called out with one voice: *Anischi! Anischi!* we are thankful. The wild cat, which yet remained untouched, was thrown out of the camp, and dismissed by the old cook with these
261 words: "Go, cat, we do not want you this time!"

266 The woods and waters, at certain times and seasons,
[251] furnish to the Indians an abundant supply of wholesome nourishing food, which, if carefully gathered, cured and stored up, would serve them for the whole year, so that none need perish or even suffer from hunger; but they are not accustomed to laying in stores of provisions, except some Indian corn, dry beans and a few other articles. Hence they are sometimes reduced to great straits, and not seldom in absolute want of the necessaries of life, especially in the time of war. Yet, notwithstanding the numerous famines they have been visited with, they have among their traditions but one instance on record in which an human life was taken for the support of others, although they relate many cases

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

much trouble, but make dishes of the bark or bast of a tree, which serve quite as well.... Besides the smaller troughs and dishes, there must be several of larger size in which the sap is collected.... The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. When a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar.... As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets.[79]

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Preservation of food. — Corn, beans, and other agricultural produce were stored in mat-lined pits.[80] De Rasieres said that the dried grain was placed in "baskets woven of rushes or wild hemp" and then buried.[81] The grain was buried after the harvest or stored in the house for use after the return from the winter hunt.[82] Pit storage seems to have disappeared after the seventeenth century, at least there is no mention of it in the later documents. Modern information casts more specific light on methods of food preservation, which are probably similar to those of early historic times. Informants (O.A., M.B., J.T.) claimed that virtually every type of food was preserved by drying; ears of corn were braided in strings and stored in a specially made crude shelter or in the house. Green corn was boiled, cut off the cob, dried, and stored away. Corn was not ordinarily ground until ready for use, but sometimes dry corn was grated, the meal cooked in ovens, then crumbled and further dried in the sun, and stored. Pumpkins were sliced in rings as thick as a finger, sticks were run through these rings, and they were then dried in the sun. After drying they were stored away in sacks for winter use. Beans were boiled for a few minutes and then dried. Fruits and berries were sun dried, the smaller berries being mashed before drying.

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Meat was preserved by jerking, that is, the flesh was cut into thin strips and dried. Venison, which formed the bulk of jerked meat, was dried by placing it over poles in the hot sun or over a fire. When ready to eat, the jerked meat was boiled with corn or vegetables or was simply pounded and eaten raw. Bear lard was preserved by rendering the lard and pouring it into the stomach or intestine of a bear. This lard was used in cooking, as was the oil from hickory nuts. The latter was produced by roasting the nuts, pounding the kernels to a fine consistency, boiling them in water, then skimming off the oil which came to the surface.[83]

[237] [252]

Holm was the only one who mentioned a type of ration for journeys in the seventeenth century. He said: ". . .they take with them a kind of bread, made of Indian corn and tobacco juice, which is very good to allay hunger and quench thirst...."[84] Zeisberger mentioned a ration for

251 484

[79] Zeisberger, 1910, pp. 48-50.
[80] De Vries, 1909, pp. 219-20; Lindestrom, 1925, p. 253; Jemison, 1916, p. 52.
[81] De Rasieres, 1909, p. 108.
[82] Johnson, 1917, p. 279; Harrington, 1913, p. 218.
[83] Zeisberger, 1910, p. 46.
[84] Holm, 1834, p. 121.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

251 484 journeys in which corn was crushed into a meal, "or roasted in hot ashes, then crushed." To this maple sugar was added. This mixture could be stirred in water and boiled or could be eaten dry without cooking.[55] Adams, a Delaware and historian of his people, added that "they carried very simple food," parched corn pounded into a brown meal, sweetened with maple sugar, and mixed together with bear's lard.[56]

271 272 Water was the principal drink although various fruits and nuts were sometimes added. They "prepared a kind of liquor like milk by gathering a great number of hickory and black walnuts, dried and crushed them. Then they took out the kernels, pounded them as fine as flour, and mixed this with water so that it looked like milk and was almost as sweet."[57] Both Kinietz' and my informants (O.A., M.B.) held that their 264 ancestors had regular meal times. Penn said that "they eat twice a day, Morning and Evening."[58] Men and women apparently ate together but children ate separately (O.A.). All of my informants stressed the fact that in the past an individual could eat anywhere in the village, and that everybody shared what food was available.

262 Food taboos. — It is unlikely that there were any general, culture-wide food taboos in early historic times. Certain foods may have been denied to an individual by his guardian spirit, but this is merely a supposition. Not even the animals symbolic of the phratries were taboo. Heckewelder, however, noted a taboo on the rabbit, identified with a culture-hero. He said that the Delawares, among other tribes, avoided the horse, dog, wildcat, ground hog, panther, fox, muskrat, and wolf;[59] De Laet, however, quoting Henry Hudson, described a "fat dog" which was butchered for a feast.[60] Rather than emphasize the few things that were not eaten by the Delawares, it would be more in keeping with the facts to state that the Delawares made relatively complete use of the edibles available to them, except rabbit and ground hog. Their tastes were catholic and were only slightly blunted by socioreligious proscriptions.

Delaware Economics

128 Although the methods by which and the persons by whom the need-serving goods were processed, distributed, and consumed are properly an aspect of social organization, it probably contributes more to an understanding of Delaware technology to discuss them under the heading of economics.

Division of Labor

462 The division of labor among the Delawares, as is true of cultures with analogous means of production, was predominantly sexual in

[55] Zeisberger, 1910, p. 22.
[56] Adams, 1905, p. 8.
[57] Kalm, 1937, I: 269.
[58] Penn, 1912, p. 233; Luckenbach, 1938, p. 899, agreed on this point.
[59] Heckewelder, 1881, pp. 251-52, 196; Zeisberger, 1910, pp. 132, 140.
[60] De Laet, 1909, p. 49.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Eastern Woodland Indians NM14

E 484 On their journeys they are never in haste, for they are everywhere at home and whithersoever they wander they find sustenance in the forest. Therefore, if a white man travels with them it is wisest that he be content not to hasten but accommodate himself to their movements. In the morning they do not break camp early, not until they have eaten heartily, by which time the sun has usually been above the horizon two or three hours. Thereafter, they proceed very steadily until near sundown, when they go into camp. In rainy weather they peel E [343] bast from the trees and speedily build a hut, that is, a roof supported by four posts, under which they remain comfortably dry. This they do not only in summer but also in winter, at which time they know what trees to peel. In more northerly regions, as near Goschgosching[25] and the Mingoe country, where the snow is apt to be deep in winter, they go on snowshoes over the deepest snow. Here along the Muskingum, however, where the snow D 481 is never deep, this is not necessary; hence, in this means of locomotion the Delawares are not as skilled as the Mingoes. These snowshoes are like a heavy barrel-hoop, curved and very narrow in front, pointed behind and broad in the middle. This hoop is mostly interlaced with deerskin, something like a coarse sieve, so that the snow may not gather on it, but fall through. A little to the front of the middle there is a wooden crosspiece and a small opening upon which the foot is placed and bound with leathern thongs in such a fashion that the snowshoes seem to be dragged along behind on the snow. As to D 484 provisions for the journey, they take corn crushed to a meal or ● 251 roasted in hot ashes, then crushed, with which they mix a little sugar; of this, in the heat of summer, a refreshing and at the same time, nourishing drink may be prepared, if a little is stirred in water. This mixture may also be boiled in water or eaten dry. These two kinds of meal are the usual provisions. Cornbread does not keep long, in the summertime, particularly, becoming unwholesome in three or four days. Meat they can procure anywhere in the forest, as game is always to be found. In the securing of it they lose little time, for when they contemplate pitching a camp, the Indians plunge into the woods and shoot a deer, a turkey-cock or something else.

243

So far as could be ascertained, the use of corn medicine and fish fertilizer in corn hills, is the only vestige of the ritualistic complex now associated with maize cultivation.[8] My informant stated that in former times it was customary to use medicine in which corn was soaked to prevent cut worms. At present, seed corn is soaked in water and hardwood ashes. Fish bones were burned and combined with wood ashes and put in the corn hills as an offering to the Maize Spirit. Corn, beans, and squash were planted together, but the legend of the Three Sisters (corn, beans, and squash) [9] so prominent in Iroquois mythology, is absent.

The different varieties of maize are not planted near one another because, it is said, "One will visit the other and forget to come back."

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When corn matures one must share the first gathering with a less fortunate tribesman or with some old person. This rule applies to all crops as well as to the first kill.[10] In order that people may continue to receive the blessings of the Creator, every man is obligated to share his first fruits and game with others, before partaking of them himself. The practice of sharing vegetable food with a neighbor is known by the term, "I feed you." A hunter offering animal flesh in observance of this rule, used the phrase, "I give you some meat."

252

There are several methods employed in preparing corn as food.

(a) The husk is taken off and the ears laid in the sun until thoroughly dry. The grains may then be removed and pounded into hominy grits.

(b) After removing the husk, the ears are boiled until thoroughly cooked. They are allowed to cool, the grains removed with a spoon and spread out to dry.

(c) The ears are laid before the fire and roasted.

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Early records indicate that corn parched and crushed to meal, served as a very nourishing food which was indispensable to the hunter or

[8] The Iroquois observed the practice of soaking seed corn in a medicine especially prepared from certain plants. "In ancient times they enriched the soil with both fish and shell." (Waugh, *op. cit.*, p. 18.)

[9] The corn, bean and squash complex is discussed by Parker, 1910, p. 36, and Converse, 1910, p. 63.

[10] According to Zeisberger (*op. cit.*, p. 84) a hunter before setting out upon a long hunting trip, would kill a deer or two and prepare a feast as a sacrifice to the game. The old people as invited guests would pray for his good fortune during the expedition.

252 251 traveller of that period.[11] Zeisberger (*op. cit.*, p. 22) mentions two varieties of corn meal which the Indians prepared for use on long journeys. Dried, unroasted corn was crushed to a meal or roasted in hot ashes and then pulverized. The meal was mixed with sugar, or water, and then eaten. Occasionally it was boiled in water. Heckewelder (*op. cit.*, p. 195) says that their *Psindamocan*[12] or *Tassmanane*[13] is the most nourishing and durable of their corn foods. He adds that they preferred the blue, sweet variety for this meal, and that with but a little of this food, they set out on long journeys.

252 Among the present-day Delaware the variety of corn used and the methods of its preparation, are the same as noted by Zeisberger and Heckewelder. However, due to the scarcity of "squaw" or variegated corn, it is now regarded as a ceremonial food. The corn is thoroughly parched and then pounded in the hominy mortars. The fine meal resulting is hominy or "traveling food." This may be eaten either mixed with water or with milk and sugar. The grits ground medium fine are cooked with meat, the combined food being called, "whole face hominy," and used in the Masked Dance Ceremony.[14] The coarse grits are called "hail stones." These are cooked and eaten with milk.

Dry, unparched corn is made into flour or pounded medium fine or coarse. The flour is used in making bread. A soft dough is made and rolled into a flat cake like a biscuit which is dipped in cold water and put in the ashes to bake. This bread is known as "put-in-the-ashes bread." Bread dough to which is added chili beans or raisins is put in greased vessels and baked in the Dutch oven. Dumplings stuffed with chopped meat are boiled. The coarse hominy is boiled

[11] Williams (1827, p. 33) mentions *no'kehick*, a parched meal used by the Narragansetts. He says in part, "I have travelled with neere 200 of them at once neere 100 miles through the woods, every man carrying a little basket of this at his back and sometimes in a hollow leather girdle about his middle sufficient for a man for three days." Waugh (*op. cit.*, p. 88) says, in writing of Iroquois corn foods, "There was apparently no more popular hunting or traveling food than this preparation in olden times. It was light and nourishing and could be eaten cooked or raw." In the Mohegan-Pequot dialect it is known as *yo'keg*, "corn parched and pounded," and among the Wampanoag descendants at Gay Head, it is called *no'cake*. In the two latter groups it is prepared in precisely the same manner as among the Delaware (See Tantaquidgeon, *op. cit.*, pp. 6-7).

[12] I was unable to obtain a translation of this term but my informant recognized it as pertaining to corn meal food.

[13] "Dried corn product."

[14] See Speck, 1937a, p. 52.

and used in different ways. It may be eaten with milk and brown sugar or with any kind of meat grease. A little salt may be added for additional flavor. 252

Various kinds of nut meats are added to cooked hominy to make a dish known as "nut hominy." Hominy and chopped meat (beef, pork or other fresh meat) are cooked together and then allowed to stand until sour. After hickory nuts are added to this mixture, the result is called "soured nut" hominy.

Hulled corn is made by boiling dried corn in a strong liquid, made alkaline by the addition of hard wood ashes. This process of preparation is long and arduous, since after hours of steady boiling it requires many washings in clear, cold water to rinse the lye from the loose hulls. This food may be eaten with milk and sugar, fried with potatoes in pork fat, combined with fresh or dried meat for stew, or with beans for succotash.

Wild Vegetable Foods

Long ago fruits and berries were preserved by drying, this practice giving way in later times to canning and the manufacture of jelly and jam. Dried fruit are prepared to eat in a number of ways. Grapes are boiled, and the resulting liquid thickened by the addition of corn meal, flour, or hominy grits. A boiled pudding is composed of dough made of cornmeal and flour, or flour only, to which any variety of berry, except strawberries, may be added. This dough is then placed in a cloth bag and boiled. When ripe, persimmons are mashed and spread on a cloth to dry for use in a bread called "persimmon bread." With few exceptions all of the fruits and berries mentioned are made into pies, puddings, preserves, fruit butters, and jams. 222 251 252

The various varieties of nuts are gathered in large quantities and stored away for future use. These provide a nourishing supplement to the remainder of natural food stuffs. Nuts are eaten raw, roasted, boiled, and frequently incorporated in other types of food. Edible acorns are usually roasted.

With the introduction and increased use of European food products, the necessity arose among the Delaware of fitting them into their own linguistic configuration, if the foreign terms themselves were not taken over. Like so many primitive groups, the Delaware came to apply native terms of a descriptive nature to the majority of elements foreign to their culture. Many of these have been retained to the 196 262 177

described by Zeisberger, has previously been referred to (p. 47). Special medicine lures for hunting are also prepared by the hunter. 825 224

The Delaware consider the bear and the deer to be the greatest of all animals. The bear is also called "Our Grandfather." Both animals are considered closely akin to the Indian, but the Delaware believe that the bear has the most human-like traits. The antelope, a creature of the later Delaware environment, is regarded as a sacred, pure animal. Of the water animals, the otter is regarded as supernaturally the most powerful.

During the chase, the hunter is careful not to unduly excite the game pursued, since the flesh of such an animal is apt to cause illness when eaten. The same treatment holds for the capture and killing of domestic animals and fowl. Formerly bison, bear, deer, otter, beaver, the smaller animals, and wild fowl provided meat for the Delaware diet. In the latter period squirrels, rabbits, and domestic animals replaced the increasingly rare, larger species. [262]

After an animal was killed, all parts of it were utilized; the flesh for food; the hide for shelter, clothing, robes, and bags; the bones for implements, and the teeth for ornaments, etc. The hide was removed by the hunter forcing his fist between it and the flesh, thus working around the body until the hide was loose. The use of a sharp instrument for this purpose, would, it was claimed, cut and thus spoil the hide. All fat from the bison, bear, deer, and domestic animals was saved and stored in a rawhide container. The intestines were cleaned, filled with blood or meat, and cooked. The flesh of the larger animals was usually roasted. A fire was built in a pit and the carcass placed upon a scaffold above it. A slow fire was kept burning, over which the meat was turned until it was thoroughly cooked. 224 252

Meat was preserved in one of two ways—by smoke-drying or immersing it in grease. In drying, thin slices were suspended over a slow fire. In the latter process alternate layers of partially cooked meat and hot lard were placed in a large earthen crock until filled. Slippery elm bark, cinnamon, and allspice were added to the grease for flavor. 251 252

Stews and soups were made of fresh meat, to which hominy or corn meal dumplings were added. The flesh of small animals, from which the scent glands had been removed, were also preserved by smoke-drying. If a deer, or other animal, was killed during the mating season, the animal's testicles were immediately removed. An Indian hunter usually killed only male animals.

Fish were fried or cooked in a stew or soup. Formerly fish were preserved by drying.

Food Preservation and Cooking

Passing to the problem of food preservation, we find that such crops as maize, tobacco and meat were most commonly stored in pits covered over first with bark or grass and then with earth (Lindstrom, p. 253; Johnson, p. 279; Krieger, p. 39; De Rasieres, p. 107). The house was also an important storage place, the food being placed in hemp bags and suspended from the ceiling (Johnson, p. 279; Harrington, 1913, p. 218; Heckewelder, 1820, p. 370). 251

Maize was used in a variety of ways. According to one author, those stalks that produced no ears were pulled early and the sap sucked from them (De Rasieres, p.107). The ears were either roasted in ashes or boiled. Most of the maize, however, seems to have been pounded or ground into flour and sifted through a basket of the desired coarseness. The finer flour was mixed with lukewarm water, kneaded into dough and made into round, flat little cakes which were baked in hot ashes. The coarser flour was made into porridge (i.e. boiled with water) to which nuts, beans, berries, pumpkin or meat were sometimes added (Penn, pp. 31-32; Lindstrom, p. 254; De Rasieres, p. 107; Danckhaerts, p. 159; Johnson, p. 281; Heckewelder, 1781, pp. 194-96; Loskiel, p. 67). Indeed, there seems to have been almost endless variety in the preparation of these cornflour dishes. 252

The other vegetables were most commonly eaten boiled and, it should be noted, without seasoning except ashes, as the Delaware did not use salt (Pastorius, 1700, p. 384; Danckaerts, p. 159; Heckewelder, 1881, p. 194; Lindstrom, p. 254). Water was probably the most important beverage known to the Delaware at this time, but fruit juices and water flavored with crushed walnuts or hickory nuts are reported (Johnson, p. 281; Loskiel, p. 74; Kalm, p. 269). Tobacco was always mixed with willow bark or sumac for smoking (Loskiel, p. 73; Speck, 1931, p. 127). [263] 272 276

Manufactures

A wide variety of materials was utilized for cooking equipment. Serving dishes were made of wood, bark, shell, or a cut-off calabash; spoons were of wood or suitably shaped shells. Cups of tortoise shell have also been found (Johnson, p. 281; Harrington, 1913, p. 223; Danckaerts, p. 159; Lindstrom, p. 255; Pastorius, 1700, p. 384; Skinner, 1915, p. 38). Pottery, which was used for boiling, is found abundantly in Lenape territory. It was made of clay mixed with pounded sea shells, mica or sand and various combinations of these ingredients. The technique used was coiling. Designs consisted of lines and dots, stamped or incised on the vessel. Broken or cracked pieces were mended by lacing through holes bored on either side of the defect (Skinner, 1915, pp. 12 and 13; Heye, pp. 62-66; Abbott, 1875, p. 345; Smith, p. 138; Zeisberger, 1910, p. 29). 415 323

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

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796x

dropped the twelfth he disappeared, while they heard the heavens crack like thunder behind him as he went in. After this the Lenape began to hold these meetings according to the instructions he had given them.

NUMBER OF CEREMONIES

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There were two of these ceremonies every year, both held in the Minsi Big House (*W'a'tekan*), which was quite similar to that of the Unami. One of these, performed about June when the wild strawberries were ripe, lasted only a single night; the other, early in winter, covered twelve days and nights. This latter corresponds to the Annual Ceremony of the Unami.

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At the June ceremony fresh strawberries were made into a drink for the people, which reminds one of the Iroquois Strawberry Dance, or Dance of First Fruits, as it is sometimes called. Strawberries were dried at this time to make a drink for the Winter Ceremony.

[251]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Thrashing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there* is found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1½ ells from

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[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 263 ff.; III, 95, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarnar bruka the inthet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 130.